

Grammatical errors in the Quran (true or false) (part 1 – chapter 2, the cow)?

Since a long, long, long time ago, when I read the Quran, I felt strange that I could find errors in it. Despite that, I continued my reading, having in mind that I will receive my rewards for it, as the hadith said, one alphabet = ten rewards:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَاَمٌ حَرْفٌ وَمِيمٌ حَرْفٌ.

Whoever recites a letter from Allah's Book, then he receives the reward from it and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter. (Sunan Tirmithi: vol. 5, hadith 2910; Musnad Bazzar: vol. 7, hadith 2761; Mu'jam Awsat: vol. 1, hadith 314; Mu'jam Kabir: vol. 18, hadith 141; Ibn Abu Shayba: vol. 6, hadith 29933)

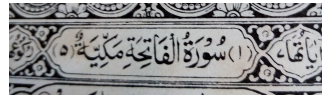
Finally, my account has smashed with all these rewards. I thought that there could be no mistake because it is (the Quran) the words of God, as Muslims tend to believe. I continued my reading and I closed my eyes on these mistakes.

As time passed by, I found more and more errors and mistakes: grammatical errors (verbs, personal pronouns, possessive pronouns, adverbs, preposition etc.); errors in the placement of words; scientific errors; contradictions and inconsistencies. Rather, I closed my eyes again and continue reading. I believed that God may have his own grammatical rules that are a bit different from the classical Arabic grammatical ones compiled by human being. The following point fascinated me right from the beginning:

1. The classification of the chapter (Chapters): I have been asking myself: Why did God reveal the Quran in an order that we call chronological and then Muhammad or his companions arranged it in a different order (the actual order)?

Number according to chronological order	Actual number in the Quran	48	27	99	65
1	96	49	28	100	98
2	68	50	17	101	59
3	73	51	10	102	24
4	74	52	11	103	22
5	1	53	12	104	63
6	111	54	15	105	58
7	81	55	6	106	49
8	87	56	37	107	66
9	92	57	31	108	64
10	89	58	34	109	61
11	93	59	39	110	62
12	94	60	40	111	48
13	103	61	41	112	5
14	100	62	42	113	9
15	108	63	43	114	110
16	102	64	44		
17	107	65	45		
18	109	66	46		
19	105	67	51		
20	113	68	88		
21	114	69	18		
22	112	70	16		
23	53	71	71		
24	80	72	14		
25	97	73	21		
26	91	74	23		
27	85	75	32		
28	95	76	52		
29	106	77	67		
30	101	78	69		
31	75	79	70		
32	104	80	78		
33	77	81	79		
34	50	82	82		
35	90	83	84		
36	86	84	30		
37	54	85	29		
38	38	86	83		
39	7	87	2		
40	72	88	8		
41	36	89	3		
42	25	90	33		
43	35	91	60		
44	19	92	4		
45	20	93	99		
46	56	94	57		
47	26	95	47		
		96	13		
		97	55		
		98	76		

Where can I get this chronological order (the order of God)? It is in the Quran itself. When we open a Quran, (an Indian version and many others also), in the beginning of each chapter, we find the following:



In these two images, on the right we have the actual number of chapter in the Quran. On the left, we have the chapter number in chronological order. In this case, 1 and 2 are the actual number and 5 and 87 are the chronological numbers, that is the order in which the Quran was supposed to be revealed by God. I have always been asking the question: Did Muhammad receive order to change it? If not, had the companions been ordered to do it? Who had the right to manipulate the Quran as he wished, being given that Muslims say that they are the sacred words of God? Do you know a country that is using the Quran in chronological order, the true order of revelation? Do we have a proof somewhere?

2. Who was responsible for naming the chapters, God being the only and sole revelator? Was it Muhammad or were it the companions or these naming came later?
3. In the Quran, we have chapters bearing two or more names according to hadiths or *tafsirs*, for example *الْفَاتِحَةُ*:

(a) Chapter 1: *الْفَاتِحَةُ* (the opening) (S. Abu Dawud: book 8, hadith 1491; J. Tirmithi: vol. 6, hadith 3478; S. Ibn Majah: vol. 5, hadith 3855).

Or *فَاتِحَةُ الْكِتَابِ* (the opening of the book) (S. Muslim: book 4, hadith 1760; S. Abu Dawud: book 2, hadith 819, 797, book 3, hadith 776, book 5, hadith 1292, book 28, hadiths 3851, 3892; J. Tirmithi: vol. 1, hadiths 246, 247, 312, 481; S. Nasai: vol. 2, hadith 913, vol. 3, hadith 2966).

Or *أُمُّ الْكِتَابِ* (the mother of the book) (S. Abu Dawud: book 8, hadith 1452; book 8, hadith 3891).

Or *أُمُّ الْقُرْآنِ* (the mother of the Quran) (S. Al Bukhari: vol. 1, hadith 739, vol. 6, hadith 227; S. Muslim: book 4, hadith 779, book 26, hadith 5459; S. Abu Dawud: book 8, hadith 1452; J. Tirmidhi: book 45, hadith 3115, book 47, hadiths 3415, 3416; S. Nasai: vol. 2, hadith 915).

Or *السَّبْعُ الْمَثَانِي* (the seven oft-repeated verses) (S. Al Bukhari: vol. 6, hadiths 1, 226, 227, 528; S. Abu Dawud: book 8, hadiths 1452, 1453; J. Tirmidhi: book 45, hadith 3115, book 47, hadith 3415, 3416; S. Nasai: vol. 2, hadiths 914, 915; S. Ibn Majah: vol. 5, hadith 3785).

Or *الْحَمْدُ لِلَّهِ* (praise be to God) (S. Al Bukhari: vol. 6, hadiths 1, 226, 528; S. Abu Dawud: book 8, hadiths 1452, 1453; J. Tirmidhi: book 47, hadith 3415; S. Nasai: vol. 2, hadith 914; S. Ibn Majah: vol. 5, hadith 3785).

Or *الْقُرْآنُ الْعَظِيمُ* (the great Quran) (S. Al Bukhari: vol. 6, hadiths 1, 226, 227, 528; S. Abu Dawud: book 8, hadith 1453; J. Tirmidhi: vol. 5, hadith 2875; S. Nasai: vol. 2, hadith 914; S. Ibn Majah: vol. 5, hadith 3785).

Or *الْكَافِيَةُ* or *الْوَافِيَةُ* or *الصَّلَاةُ*. (the prayer or the abundant or the sufficient). There are those who say that this chapter has approximately 20 different names.

4. Chapter 2: *الْبَقَرَةُ* or *فَسْطَاطُ الْقُرْآنِ* (the cow or the tent of the Quran).

5. Chapter 5: *الْمَبَاهِرَةُ* or *الْمُشَقَّقَةُ* or *الْعَذَابُ* or *الْمُنْقِذَةُ* or *الْعُقُودُ* or *الْمَائِدَةُ* (the served table or the contract or the salvation or the punishment or the ripped open or the magnificent).

6. Chapter 9: التَّوْبَةُ or بَرَاءة or الْفَاضِحَةُ or الْحَافِظُ (the immunity or the innocent or the exposure or the original).
7. Chapter 16: النَّعْمُ or النَّحْلُ (the bee or "yes") because God replies by "yes" several times.
8. Chapter 17: الْإِسْرَاءُ or بَنُو إِسْرَائِيلَ (the night journey or the children of israel).
9. Chapter 40: الْعَافِرُ or الطُّوْلُ or الْمُؤْمِنُ (the forgiver or the believer or the power).
10. Chapter 41: فَصِّلْتُ or حَم (explained in details or ha min).
11. Chapter 42: الشُّورَى or حَم عَسَق (the counsel or ha min 'ain sin qaf).
12. Chapter 45: الْجَائِئَةُ or الشَّرِيعَةُ (the kneeling or the law).
13. Chapter 47: الْقَتْلُ or مُحَمَّدٌ (Muhammad or the killing).
14. Chapter 76: الدَّهْرُ or إِنْسَانٌ (the eternity or the man).
15. Chapter 110: التَّوْحِيدُ or أَلْخُلَاصُ (the sincerity or the monotheism).

There are those who say that this chapter has more than 21 names
<https://www.quransheikh.com/Chapter-al-ikhlash/>.

I am still asking question on those names that are not found in hadiths. Until today, there is no reply! Great scholars of the past, the present that we have with us, those students who obtained their MAS, BAs and doctorate in religion, I think that these people can reply to same, if they do have them. We have also grammarians who can help us and help the community in finding a light at the end of the tunnel.

Muhammad had been given the order to follow strictly the revelation. God has even warned and threatened him that, if he said things against the revelation, He has nothing to do with him. I think that the naming of the chapters of the Quran is the same as telling things which have nothing to do with the revelation, isn't it? The Quran says:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ * لَأَخَذْنَا مِنْهُ بِالْيَمِينِ * ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

And if Muhammad had made up about us some [false] sayings, we would have seized him by the right hand, then we would have cut from him the aorta. (Chapter 69, al Hāqqah, verse 44 to 46)

Is not naming chapters of the Quran the same as sayings things against God? It is true that this refers to other verses of the Quran itself, that Muhammad can add to it (the Quran), but is it true that he had the right to give all these different names if he did so? Later, in another study, we will see what are the verses that have been added to or removed from the Quran!

Now, we have great scholars who say that God himself did not give the names of the chapters, but Muhammad gave them. They call it *tawqifi*! What is the meaning of *tawqifi*?

Tawqifi is a derivative of the verb *waqqafa* and according to dictionaries, it means:

Raising; setting up; erection; detentions; apprehension; seizure; arrest; parking.

I think that Muslims jurists have given the word a different meaning for the Islamic dictionary that they have compiled:

تَوَقَّفَ فِي مَكَانِهِ لَا يَتَحَرَّكُ، تَمَكَّنَ فِيهِ، تَثَبَّتَ فِي مَكَانِهِ

To stop in its place and not to move; stay in, settle down in his place.

According to Islamic jurisprudence, it means:

ما أتى به الشرع وليس لاحد الزيادة عليه ولا الانقاص منه ولا مجال للرأي فيه

What the Shari'ah has brought and no one has the right to add to it or to remove from it. There is no way to express one's opinion about it.

If this is really the definition of *tawqifi*, I see that no one has the right to add names to the existing chapters. Has the *Shari'ah* brought all these names, names that are not found in hadiths? People like us have definitely given these names. There is nothing of *Shari'ah* in it. God could have given these names himself. He allows men to manipulate his revelation, the Quran, as they wish.

There are those who say that the names of these chapters depend on the circumstances of revelation. For example:

1. البقرة takes its name from the story of Moses, when he asked his people to sacrifice a cow:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً

When Moses said to his people, God ordered you to sacrifice a cow. (Chapter the cow, verse 67)

2. آل عمران takes its names from **verse 33 of chapter 3**:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

Indeed, God chose Adam, Noah, the family of Abraham and the family of Amram over the worlds. (Chapter 3, the family of Amram, verse 33)

3. النساء has been named as such because of various times that "women" are mentioned and the laws governing them. (Chapter 4, the women, verses 2-4, 19, 22, 24, 34, 43, 75, 98, 127, 129).
4. المائدة got its name in relation to what people asked from Jesus to supplicate God to send down a table for them:

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ

[And remember] when the disciples said, "O Jesus, son of Mary, can your lord send down to us a table [spread with food] from the heaven? [Jesus] said, " Fear God, if you should be believers." (Chapter 5, the served table, verse 112)

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ .

Said Jesus, the son of Mary, "O God, our lord, send down to us a table from the heaven, to be for us a festival for the first of us and the last of us and a sign from you. And provide for us, and you are the best of providers." (Chapter 5, the served table, verse 114)

We have other chapters that bear names that are related to the topic of some of their verses. But the question is: Did God ask us to consider these topics to give names to the chapters of the Quran? Or, are there hadiths in support of this? Or the companions of Muhammad did it? Or people have chosen them by themselves? Try to obtain the answer by yourselves!

So, what urges me to make these expositions in front of you?

1. Since a long, long, long time ago, I wished I could do that, but for fear of people who will give me names, makes me hesitate. It is only after much reflection that I decided to do it, despite so many critics of the common people. I thought that I will be responsible for not uttering facts and realities and I leave people in the dark, leave them with their believes on legends etc.
2. Having noted that scholars and students (who have their BA, MA and doctorate) are doing nothing on errors found in the Quran, I firmly believe that it is my duty to do so. I do not think that these scholars and students are unaware of it. These people do not want to utter facts because of their qualifications who act as a screen. They are afraid of people's critics and they believe that, by so doing, they will loose all powers that they have, those powers that control them and make them walk under their command. They will loose them and will no longer be able to control the mass. That's why I am exposing the facts and I do hope that you will read them with open eyes and mind and you will avoid criticizing me as people used to criticize, people who find nothing to do except criticizing, without the use of their mind and grey matter.
3. I have found that, in the Quran, there are seven *ahruf* (dialects or letters) and there are more than twenty-five readers. I have always been asking: Who are these readers? Are there seven types of readings for the Quran, with seven dialects or letters? Are there more than twenty-five ways of reciting the Quran, each way has a different reading and a different reader? All these times, I kept quiet and said nothing, for fear of people, as I said above. Later, I will be coming forward with these readings and will expose them in front of you.
4. Before me, there were many who have written or talked about errors in the Quran, whether grammatical or scientific errors. There have also been opponents of this idea, who have opposed to criticism of the Quran. We have, for example, those who have written on it:
 - Abdallah al Fadi.
 - Arthur Jefferey.
 - Benjamin Lisan.
 - Bustami Mohamed Khir.
 - Dr. N. V. K. Ashraf.
 - Elarbi Bouqdib.
 - Gabriel Sawma.
 - Harry Foundalis.
 - Hiram Crespo.
 - <http://blog.decouvriislam.net>.
 - <http://facealislam.fr>.
 - <http://luk.tsipil.ugm.ac.id>.
 - <http://shia.urd.ac.ir/> (Shias site).
 - <http://wikiislam.com>
 - <https://3lotus.com/en/Islam/Quran-Not-a-Miracle.htm>.
 - <https://answeringislamblog.wordpress.com>.
 - <https://carm.org/>.
 - <https://comveygroup.com/images/azh563/ba8390-101-contradictions-qur'an>
 - <https://foietreligion.forumactif.com>.
 - https://rationalwiki.org/wiki/Qur'anic_contradictions.
 - <https://trisagionseraph.tripod.com/internalf.html>.
 - <https://www.agoravox.fr/actualites/religions/article/idolatrie-islamisme-et-coran-141421>.
 - <https://www.billionbibles.org/sharia/>.

- <https://www.old.andrepiressantos.com>.
- <https://www.thereligionofpeace.com>
- James M. Arlandson.
- John Glichrist
- M. Rafiqul Haqq.
- Michel Cuypers.
- P. Newton.
- Philip A. Pecorino.
- Rémi Brague.
- Riccoldo da Monte di Croce (14th century)
- Robert A. Morey.
- Robert Spencer.
- Samuel Green.
- Syed Kamran Mirza.
- Zakaria Boutros.

You will no doubt say that these were the infidels, although that the list contains names of Muslims, who do not love God and his religion al Islam. But have you asked questions concerning our scholars? Analyze these scholars' life and you will see reality in front of you! Among them, we have adulterers, having women affairs, we have money worshippers, we have pedophiles, we have some who got married, then divorced his wife three times (final divorce) and remarry same wife without observing any law or limit. This is just to mention some examples.

Among those who oppose this idea, we have:

- Ali Arshad.
- Ansar Al-'Adl.
- Dr. Yasir Qadhi.
- Edip Yuksel (19.org).
- Fahrur Razi Mohd Rafi.
- <http://islamweb.net>
- <http://noor.kalemasawaa.com/english/ac/quran/quranerr.htm>.
- <http://www.islamicity.com/forum>.
- <https://answering-christianity.com/quran/quranerr.htm>.
- <https://islamic.org.uk/internalc.html>.
- <https://islamqa.info/en/answers/296825/there-is-no-contradiction-in-the-quran-a-response-to-apparent-contradictions>.
- <https://mquran.org/>.
- <https://nocontradictionsinquran.wordpress.com>.
- <https://sites.google.com/site/muslimanswers>.
- <https://www.bismikaallahuma.org/category/quran/quran-contradictions/>.
- <https://www.islamic-awareness.org>.
- <https://www.islamicboard.com/>.
- M. Zaka al Farsi.
- Yayan Nurbayan.

I humbly request you to go on the sites and try to see how far they are truthful before getting an idea on them.

Now, I ask you another question: In what language does God say he has revealed the Quran? You will, no doubt, say that it is in the Arabic language. But which Arabic language? Is it Arabic dialect (*lahjah*) or classical Arabic (*fushah*)? I am sure you will say classical Arabic (*fushah*). Let us see what the Quran says about it:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Indeed, we have sent it down as an Arabic Quran that you might understand. (Chapter 12, Joseph, verse 2)

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا

And thus we have revealed it as an Arabic legislation. (Chapter 13, the thunder, verse 37)

وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

And this Quran is [in] a clear Arabic language. (Chapter 16, the bee, verse 103)

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا

And thus we have sent it down as an Arabic Quran. (Chapter 20, Ta Ha, verse 113)

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

In a clear Arabic language. (Chapter 26, the poets, verse 195)

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ

[It is] an Arabic Quran, without any deviance that they might become righteous. (Chapter 39, the companies, verse 28)

كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ

A book whose verses have been detailed, an Arabic Quran for a people who know. (Chapter 41, Ha Mim, verse 3)

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا

And thus we have revealed to you an Arabic Quran. (Chapter 42, counsel, verse 7)

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا

Indeed, we have made it an Arabic Quran that you might understand. (Chapter 43, gold, verse 3)

وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانًا عَرَبِيًّا

And this is a confirming book in an Arabic tongue. (Chapter 46, the sandhills, verse 12)

And the Quran further says:

أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

The tongue of the one they refer to is foreign, and this Quran is [in] a clear Arabic language. (Chapter 16, the bee, verse 103)

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ

And even if we had revealed it to one among the foreigners. (Chapter 26, the poets, verse 198)

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ

And if We had made it a non-Arabic Quran, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?"
(Chapter 41, Ha Mim, verse 44)

It is crystal clear that the Quran was revealed in Arabic language, despite that, in reality, there are other languages in it and it is for the Arabs only, as the Quran states. But we have to know whether God has his own grammatical rules which is the same as human rules, with the exception of some points. If you say "no", the Quran is in classical Arabic, then I will say that it is worth reading my messages and also messages that will be published in the future. You may download it for your own reading offline. You may also distribute as many copies as you wish. But if you say that God has his own grammatical rules, I will request you to cancel further reading. I think that, for long, this Quran was revealed for the Arabs only as God says:

لَعَلَّكُمْ تَعْقِلُونَ

That you might understand. (Chapter 12, Joseph, verse 2; Chapter 24, the light, verse 61; Chapter 43, gold, verse 3; Chapter 57, the iron, verse 17)

Today, many people do not understand Arabic and they read translations. These translations often falsify the meanings of words or expressions. Arabic grammarians can correct if I am mistaken.

In this particular subject, I have chosen the Arabic verbs, in the beginning, as the main errors, in addition to other errors that I dealt with. We will see how verbs have been wrongly conjugated; the agreement between verb and subject; the masculine is used instead of feminine etc. In the Quran, there are in all 19,356 verbs and they are divided into groups:

- **group I:** 12,347,
- **group II:** 1,300,
- **group III:** 334,
- **group IV:** 3,847,
- **group V:** 414,
- **group VI:** 77,
- **group VII:** 51,
- **group VIII:** 963,
- **group IX:** 5,
- **group X:** 369,
- **group XII:** 9.

Total : **19,356**

Those who have no notion of verbs and their groups, I will suggest that they contact an expert in Arabic grammar.

I do not pretend that there are errors in all verbs (19, 356 in all). I have chosen only those that have errors. I have started with **chapter 2, the cow**, in the same order that the chapters exist now in the Quran. Then I will deal with other errors, such as pronouns misused, nouns and adjectives do not agree, adverbs, prepositions, scientific errors and missing verses etc.

Chapter 2: the cow, verse 8:

Correction	Error
وَمِنَ النَّاسِ مَن يَقُولُونَ ءَامَنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ	وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ
And of the people are some who say , "We believe in Allah and the Last Day," but they are not believers.	And of the people is he who says , "We believe in Allah and the Last Day," but they are not believers.

I think that the verb should be يَقُولُونَ instead of يَقُولُ. Why?

The subject here is وَمِنَ النَّاسِ. It is acting as subject and it is indicating more than two persons. النَّاسِ is a plural noun, thus the verb, according to classical Arabic, must agree in gender and number when it follows it. By the fact that it says ءَامَنَّا, proves that it is in the plural form and indicates "we". Then at the end of the verse, it says بِمُؤْمِنِينَ, once again in the plural form.

In the Quran, there are several instances of this error:

Chapter 2, the cow, verse 165:

Correction	Error
وَمِنَ النَّاسِ مَن يَتَّخِذُونَ مِن دُونِ اللَّهِ أَدَادًا يُحِبُّونَهَا كَحُبِّ اللَّهِ ۗ	وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۗ
And among the people are those who take other than God as equals . They love them as they love God.	And among the people is he who take other than God as equals . They love them as they love God.

In this verse, there are two errors:

1. The verb does agree with the subject. According to me, it should be يَتَّخِذُونَ instead of يَتَّخِذُ in order to agree with the subject that comes before it and because the verse says يُحِبُّونَهُمْ, which is in the plural form.
2. The word أَدَادًا is in the plural form (it is the plural of نَدَّة). When أَدَادًا is in the plural form and its adjective must be in feminine singular. You must bear in mind that the pronouns هُمْ and هُنَّ are used solely for human beings, according to classical Arabic. So, يُحِبُّونَهُمْ should be يُحِبُّونَهَا. We can now ask ourselves: Does God has a new Arabic grammar that governs the whole Quran. Does anyone know?

Chapter 2, the cow, verse 200:

Correction	Error
فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا	فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
And among the people there are those who say , "Our lord, give us in this world."	And among the people is he who says , "Our lord, give us in this world."

The same rule applies to this verse and the following one:

Chapter 29, the spider, verse 10:

Correction	Error
وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ	وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ
And of the people are some who say , "We believe in God."	And of the people there is he who says , "We believe in God."

The same rules as in **chapter 2, the cow, verse 28**, apply.

Chapter 2, the cow, verse 29:

Correction	Error
ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهَا سَبْعَ سَمَاوَاتٍ	ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ
Then He directed himself to the heaven and made them seven heavens.	Then he directed himself to the heaven and made them seven heavens.

This verse comprises two mistakes:

1. The word "heaven" (سَّمَاء) is an abstract noun (that is, it cannot be seen and touched). Besides, "heaven" or the sky, we know for sure, is nothing but an empty space. In Arabic, it is in the feminine form.
2. Pronoun used instead of it must be feminine singular because سَّمَاء is in the feminine singular (according to Arabic). The pronoun used must be هَا in the singular instead of هُنَّ in the plural. هُنَّ is used for female human beings.

Let us see the other verses where we will find that the pronoun هَا has been used for سَّمَاء instead of هُنَّ.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ	And we have placed within the heaven great stars and have beautified it for the observers. (Chapter 15, the rock, verse 16)
وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ	And we made the sky a protected ceiling, but they, from its signs , are turning away. (Chapter 21, the prophets, verse 32)
تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا	Blessed is he who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon. (Chapter 25, the discrimination, verse 61)
وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا	And what descends from the heaven and what ascends therein . (Chapter 34, the saba', verse 2)

And inspired in each heaven its command. (Chapter 41, Ha Min, verse 12)	وَأَوْحَىٰ فِي كُلِّ سَّمَاءٍ أَمْرَهَا
Have they not looked at the heaven above them - how we structured it and adorned it and [how] it has no rifts? (Chapter 50, qaf, verse 6)	أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ
Are you a more difficult creation or is the heaven ? Allah constructed it . (Chapter 79, those who yearn, verse 27).	أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا

Chapter 2, the cow, verse 31:

Correction	Error
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَها عَلَى الْمَلَائِكَةِ	وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ
And he taught Adam the names - all of them . Then he showed them to the angels.	And he taught Adam the names - all of them . Then he showed them to the angels.

A noun of something else, other than human beings, is considered feminine when it is in the plural form. The noun **الْأَسْمَاءُ** is in the plural form, thus it is considered feminine with relation to verbs, adjectives, pronouns etc. The pronoun used to replace it must be in the feminine singular: **هَا**. As I said, **هُمْ** is used for human beings only. Consider the pronoun attached to **عَرَضَ**. The Quran uses **هَا** with it, then **هِيَ** with **عَرَضَ** with **هُمْ**.

There is something which people call **التَّنْفَاتُ** in Arabic grammar, that is changing persons in one sentence, as the Quran does in several verses. Whatever be the rules of it, the question is: Did God know about **التَّنْفَاتُ** when he revealed the Quran or was it introduced by men in their classical Arabic to explain what is in the Quran? If yes, did Muhammad talk about it with reference to the Quran? Try to find an answer first, then you talk about it.

In other chapters of the Quran, we note that it uses **هَا** in feminine singular:

Do you dispute with me concerning names you have named them , you and your fathers? (Chapter 7, the elevated places, verse 71)	أَتَجَادِلُونِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ
And to God belong the best names , so invoke him by them . (Chapter 7, the elevated places, verse 180)	وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا
You worship not besides him except names you have named them , you and your fathers (Chapter 12, Joseph, verse 40)	مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ
They are not but names you have named them – you and your forefathers. (Chapter 53, the star, verse 23)	إِنْ هِيَ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ

Correction	Error
أَنْبِئْنِي بِأَسْمَاءِ هَذِهِ إِنْ كُنْتَ صَادِقًا	أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ
Inform me of the names of these , if you are truthful. (Chapter 2, the cow, verse 31)	Inform me of the names of these , if you are truthful. (Chapter 2, the cow, verse 31)

The Quran considers the angels as both male and female. At times, it uses theM as male (masculine) and at times females (in the feminine). It uses the verb, both in the feminine singular and masculine singular as in the examples below:

1 - <i>So the angels called him.</i> (Chapter 3, the family of imran, verse 39)	فَنَادَتْهُ الْمَلَائِكَةُ
2 - <i>And [mention] when the angels said...</i> (Chapter 3, the family of imran, verse 42, 45)	وَإِذْ قَالَتِ الْمَلَائِكَةُ
3 - <i>With five thousand angels having marks...</i> (Chapter 3. the family of imran, verse 125).	مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ

In the above two verses, the feminine singular is used and in the third the masculine plural is used. مُسَوِّمَةً is in masculine plural. I think that it is more appropriate to be مُسَوِّمَةٌ. Let us see other examples:

4 - <i>Indeed, those whom the angels take...</i> (Chapter 4, the women, verse 97)	تَوَفَّاهُمُ الْمَلَائِكَةُ
5 - <i>And the angels bear witness [as well].</i> (Chapter 4, the women, verse 166)	وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ
6 - <i>Nor would the angels near.</i> (Chapter 4, the women, verse 172)	وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ
7 - <i>While the angels extend their hands...</i> (Chapter 6, the cattle, verse 93)	وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ
8 - <i>The angels should come to them...</i> (Chapter 6, the cattle, verse 158; chapter 16, the bee, verse 33)	تَأْتِيهِمُ الْمَلَائِكَةُ
9 - <i>A thousand from the angels, following one another.</i> (Chapter 8, voluntary gift, verse 9)	أَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ
10 - <i>When your lord inspired to the angels, I am with you, so strengthen...</i> (Chapter 8. voluntary gift, verse 12)	إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا
11 - <i>When the angels take the souls...</i> (Chapter 8, voluntary gift, verse 50)	الْمَلَائِكَةُ يَضْرِبُونَ
12 - <i>And the angels will enter upon them...</i> (Chapter 13, the thunder, verse 23)	وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم
13 - <i>So the angels prostrated - all of them entirely...</i> (Chapter 15, the rock, verse 30; chapter 38, sa'd, verse 73)	فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ
14 - <i>The ones whom the angels take in death...</i> (Chapter 16, the bee, verse 28 and 32)	الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ
15 - <i>And the angels [as well], and they are not arrogant.</i> (Chapter 16, the bee, verse 49)	وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ
16 - <i>If there were upon the earth angels walking securely...</i> (Chapter 17, the israëlites, verse 75)	لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ
17 - <i>And the angels will meet them...</i> (Chapter 21, the prophets, verse 103)	تَتَلَقَّاهُمُ الْمَلَائِكَةُ

18 – And the angels will be sent down in successive descent. (Chapter 25, the discrimination, verse 25)	وَنَزَلَ الْمَلَائِكَةُ نَزِيرًا
19 – The angels will descend upon them... (Chapter 41, Ha Mim, verse 30)	تَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ
20 – And the angels exalt with praise of their Lord and ask forgiveness for those on earth. (Chapter 42, counsel, verse 5)	وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۚ
21 – Come with him the angels in conjunction ? (Chapter 43, gold, verse 53)	جَاءَ مَعَهُ الْمَلَائِكَةُ مُقَرَّرِينَ
22 – When the angels take them in death, beating ... (Chapter 47, Muhammad, verse 27)	تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ
23 – The angels and the spirit will ascend to him... (Chapter 70, the ways of ascent, verse 4)	تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ
24 – The day that the spirit and the angels will stand in rows... (Chapter 78, the announcement, verse 38)	يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۚ
25 – The angels and the spirit descend therein by permission of their lord for every matter. (Chapter 97, the majesty, verse 4)	تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ

- Verse 4: It uses the masculine تَوَفَّاهُمْ.
- Verse 5: The verb يَشْهَدُونَ is the masculine plural of يَشْهَدُ. I already said that this pronoun – according to classical Arabic - is used for human only. Here, it uses الْمَلَائِكَةُ in the masculine plural instead of the feminine plural. It should have been تَشْهَدُ.
- Verse 6: الْمُقَرَّرُونَ is in masculine plural and as such, it is used only for human beings. It should be الْمُقَرَّرَاتُ if angels are considered masculine (males) or feminine (females).
- Verse 7: بِأَسْطُورٍ is used for masculine plural but in this case, it should be بِأَسْطُوتَةٍ if angels are not considered as human beings. أَيْدِيهِمْ should be أَيْدِيهَا.
- Verse 8: It considers angels as female for it uses the feminine of the verb (تَأْتِي).
- Verse 9: مُرْدِفِينَ is used only for human being and it should be مُرْدِفَةً if angels are considered as males or females, in both cases, it is in the plural form.
- Verse 10: مَعَكُمْ I think it is used only for human beings. It is the masculine plural. I think that the لَكُمْ should be used (مَعَكُمْ). The same rule apply to the verb فَتَبَيَّنُوا. Instead, فَتَبَيَّنَتْ should be used.
- Verse 11: يَضْرِبُونَ is in the masculine plural and “angels” being not human, as the latter has been created superior according to the Quran itself, and as such, is superior to the angels, I believe that the feminine singular should be used here: تَضْرِبُ.

- Verse 12: The same rule applies to يَدْخُلُونَ, which should be تَدْخُلُ.
- Verse 13: فَسَجَدَ should be فَسَجَدَتْ and كُلُّهُمْ should be كُلُّهَا.
- Verse 14: تَتَوَقَّأ is correct as it is in the feminine singular.
- Verse 15: وَهُمْ is used instead of وَهِيَ. يَسْتَكْبِرُونَ is in the masculine plural which is supposed to be used only with men. Instead, تَسْتَكْبِرُ should be used.
- Verse 16: يَمْشُونَ مُطْمَئِنِّينَ is in the masculine plural and it should be in the feminine singular like تَمْشِي مُطْمَئِنَّةً.
- Verse 17: تَتَلَقَّاهُمْ is in the feminine singular of the present tense and it is correct.
- Verse 18: نُزِّلَ is used here and is in the masculine singular of the verb in the passive mode. You see that at times it uses الْمَلَائِكَةُ in the masculine and at times in the feminine. Here it is in the plural and I supposed that the verb should be feminine also.
- Verse 19: تَنْزِيلُ I think is correct as it is mentioned before the verb and is feminine if angels are considered female.
- Verse 20: يُسَبِّحُونَ is used in the masculine plural whereas it should be تُسَبِّحُ. Likewise, رَّبِّهِمْ should read رَبَّهَا as I explained before. وَيَسْتَغْفِرُونَ should therefore read as وَتَسْتَغْفِرُ.
- Verse 21: جَاءَ is used assuming angels to be males and it comes before the subject. But مُقَرَّنِينَ should be مُقَرَّنَةً as الْمَلَائِكَةُ is in the plural form.
- Verse 22: تَوَفَّتْهُمْ is correct assuming that الْمَلَائِكَةُ is in the feminine. But يَضْرِبُونَ should be in the feminine singular تَضْرِبُ for reasons that I have already evoked.
- Verse 23: تَعْرُجُ is correct assuming angels to be females.
- Verse 24: يَقُومُ is correct if الرُّوحُ is in the masculine, but what about وَالْمَلَائِكَةُ?
- Verse 25: I think that تَنْزِيلُ is the infinitive and as such, it cannot bear the ُ (dwammah) on it's final letter. It is a mistake here. And رَبِّهِمْ should be رَبَّهَا in the feminine singular.

Let us make a summary on what the Quran says concerning “angels” and the verbs, pronouns and adjectives that it uses with it. But before that, when we study the Quran closely, what it states on “angel”, we find that it states:

26 – Why was there not sent down to him an angel? (Chapter 6, the cattle, verse 8; chapter 25, the discrimination, verse 7).	أُنزِلَ عَلَيْهِ مَلَكٌ
27 – Or come with him an angel? (Chapter 11, hud, verse 12).	أَوْ جَاءَ مَعَهُ مَلَكٌ
28 – Say, The angel of death will take you who has been entrusted with you. (Chapter 32, the adoration, verse 11).	قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ

Let us see what is happening:

1. In verses 26, 27 & 28, the word مَلَكٌ has been used in the masculine. But does the word مَلَكٌ really mean “angel”? The word مَلَكٌ is not mentioned in dictionaries. Instead, we find the word مَلَائِكَة, which means “angel”. I don not know whether the dictionary which is called Islamic or quranic, mentioned the word مَلَكٌ.
2. What if a noun is in the masculine singular becomes plural and it takes the ة? Does it become feminine automatically?
3. In verses 1, 2, 8, 14, 17, 19, 22 & 23, the verbs come before the subject (المَلَائِكَةُ) and it uses them in the feminine. Why? Is it because مَلَكٌ, when it is in the singular, it is masculine and when it is in plural, it is feminine? However, God refuses to accept then (المَلَائِكَةُ) as females.

Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? (Chapter 17, the israélites, verse 40).	أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا
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In this verse, God says that He adopted angels as males in lieu of female. What I understand from this, is that angels are not females. God has not specified their sexes, whether males or females!

Or did We create the angels as females. (Chapter 37, those ranging in ranks, verse 150) ?	أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا
And they have made the angels, who are servants of the Most Merciful, females. (Chapter 43, gold, verse 19)?	وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا

That is to say, angels are not females because God opposes this idea. But what are their sexes?

They name the angels female names. (Chapter 53, the star, verse 27).	لَيَسْمُونُ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى
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Finally, what are their sexes? Are they without sexes, that is, they are asexual (deprived of sex) or they are bisexual (having two sexes at the same time)?

When the Quran uses the verb in the feminine when it comes before the subject, this means that they are females. But, when we look at the other verses, we see that, in the same circumstances, it uses the verb in the masculine:

4. In verses 4, 13, 18, 21, 24 & 25, God uses the verb in the masculine. Does it mean that this time, He considers them as male? I do not understand how He can contradict himself with two different sexes. That is my question: Are they bisexuals?
5. In verses 5, 10, 11, 12, 15, 16 & 20, God uses the verb in the masculine plural. In Arabic grammar (classical), the masculine plural in this form is used only for humankind and humankind is the superior being in this world, according to the Quran itself. Are angels equal to men?
6. In verses 3, 7 & 16, He uses the active participle in the masculine plural, the same way He uses the masculine plural for men.
7. In verse 9, He uses an adjective in masculine plural.

This means that the Quran considers angels as males and females at the same time. But God opposed the idea that people say that angels are females.

Let us continue:

Chapter 2, the cow, verse 33:

Correction	Error
قَالَ يٰٓآدَمُ اَنْبِئْهُمْ بِاسْمَائِهَا فَلَمَّا اَنْبَأَهَا بِاسْمَائِهَا	قَالَ يٰٓآدَمُ اَنْبِئْهُمْ بِاسْمَائِهِمْ فَلَمَّا اَنْبَأَهُمْ بِاسْمَائِهِمْ
He said, "O Adam, inform them of its names ." And when he had informed them of its names.	He said, "O Adam, inform them of their names ." And when he had informed them of their names.

In this verse, we have two problems:

1. It uses هُمْ, the pronoun in the masculine plural, for the angels. We learned before that this pronoun is used with humankind only. Do we have to consider الْمَلَائِكَةُ as human males?
2. It uses هُمْ for things that we don't know what they are and the angels taught them to Adam. That's why the commentators of the Quran differ greatly on this subject:

يَا آدَمُ اَنْبِئْهُمْ بِاسْمَائِهِمْ يَقُولُ اَخْبِرِ الْمَلَائِكَةَ بِاسْمَاءِ دَوَابِ الْاَرْضِ وَالطَّيْرِ كُلِّهَا

O Adam! Inform them of their names... he said: He informed the angels the names of animals of the earth and all the birds. (Tafsir muqatil ibn Suleyman: 1/98)

عن قتادة في قوله: وعلم آدم الأسماء كلها، قال: علمه اسم كل شيء، هذا جبل، وهذا بحر، وهذا كذا وهذا كذا، لكل شيء...

Qatada said concerning the statement: "And he taught to Adam the names of all things", he said: He taught him the names of all things, this is a mountain, this is the sea and this is so and so, for all things. (Tafsir Tabari: 1/484/656)

ثنا مُحَمَّدُ ابن أَبَانَ قَالَ: سَأَلْتُ زَيْدَ بْنَ أَسْلَمَ عَنْ قَوْلِهِ: أُنَبِّئُهُمْ بِأَسْمَائِهِمْ قَالَ: أَنْتَ جِبْرِيلُ، أَنْتَ مِيكَائِيلُ، أَنْتَ إِسْرَافِيلُ، حَتَّى عَدَّدَ الْأَسْمَاءَ كُلَّهَا، حَتَّى بَلَغَ الْغُرَابَ.

Muhammad bin Abban said: I asked Zayd bin Aslam concerning the statement: "Inform me of their names", he said: You are Gabriel, you are Michael, you are Israfil, until he mentioned all the names, even the names of the crows. (Tafsir ibn abi hatim: 1/82/350)

عَنْ مُجَاهِدٍ، فِي قَوْلِ اللَّهِ تَعَالَى: يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ [البقرة: 33] قَالَ: اسْمُ الْحَمَامَةِ وَالْغُرَابِ، وَاسْمُ كُلِّ شَيْءٍ.

Mujahid said concerning the statement of God: "O Adam! Inform them of their names", he said: Names of pigeons and crows and names of all things. (Tafsir ibn abi hatim: 1/82/351).

قَالَ ابْنُ عَبَّاسٍ وَمُجَاهِدٌ وَقَتَادَةُ: عَلَّمَهُ اسْمَ كُلِّ شَيْءٍ حَتَّى الْقَصْعَةِ وَالْقَصِيعَةِ، وَقِيلَ: اسْمُ مَا كَانَ وَمَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ، وَقَالَ الرَّبِيعُ بْنُ أَنَسٍ: الْأَسْمَاءُ الْمَلَائِكَةُ، وَقِيلَ: أَسْمَاءُ ذُرِّيَّتِهِ، وَقِيلَ: صَنَعَةُ كُلِّ شَيْءٍ.

Ibn Abbas, Mujahid and Qatada said: He taught him the names of all things, even the names of plates without borders and the name of a bowl. There are those who said: Names of all existing things and names of things that will exist until the day of resurrection. Ar Rabi bin Anas said: These are the names of angels. There are those who said: Names of the ancestors and there are those who said: The art of everything. (Tafsir baghawī: 1/103)

فان قلت: فما معنى تعليمه أسماء المسميات؟ قلت: أراه الأجناس التي خلقها، وعلمه أن هذا اسمه فرس، وهذا اسمه بعير، وهذا اسمه كذا، وهذا اسمه كذا.

If you said: What is the meaning of his teaching him the names of all things? I say: I saw all the traces that He created. He taught him that this is a horse, this is a camel, this is the name of such and such. (Tafsir zamkhasri: 1/126)

ثم فيها أربعة أقوال: أحدها: أنه علمه أسماء الملائكة، قاله أبو العالية. والثاني: أنه علمه أسماء الأجناس دون أنواعها، كقولك: إنسان وملك وجني وطائر، قاله عكرمة. والثالث: أنه علمه أسماء ما خلق في الأرض من الدواب والهوام والطيور، قاله الكلبي ومقاتل ابن قتيبة. والرابع: أنه علمه أسماء ذريته، قاله ابن زيد.

There are four statements in it:

1. He taught him the names of angels. This is the statement of Abu 'Aliya.
2. He taught him the names of all the races without categorizing, such as angels, djinns and birds. This is the statement of Ikrima.
3. He taught him the names of creatures on earth, such animals, vermins and birds. This is the statement of al Kalbi and Muqatil bin Qutayba.
4. He taught him the names of his progeny and this is the statement of Ibn Zayd. (Zad ul masir fi ilm at tafsir: 1/53)

أي أنبيء الملائكة بأسماء ذريتك أو بأسماء أجناس الأشياء

That is to say, inform the angels the names of his progeny or the names of categories of things. (Tafsir ibn jizyi: 1/79)

قَالَ زَيْدُ بْنُ أَسْلَمَ: قَالَ: أَنْتَ جِبْرَائِيلُ أَنْتَ مِيكَائِيلُ أَنْتَ إِسْرَافِيلُ حَتَّى عَدَدَ الْأَسْمَاءِ كُلِّهَا حَتَّى بَلَغَ الْغُرَابَ. وَقَالَ مُجَاهِدٌ فِي قَوْلِ اللَّهِ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ قَالَ اسْمُ الْحَمَامَةِ وَالْغُرَابِ وَاسْمُ كُلِّ شَيْءٍ.

Zayd ibn Aslam said: You are Gabriel, you are Michael and you are Israfil, until he named all things, even the crow. Mujahid said, concerning the statement of God: O Adam! Inform then of their names! He said: Name of the pigeon and name of everything. (Tafsir ibn kathir: 1/133)

وَأَخْرَجَ وَكِيعٌ وَابْنُ جَرِيرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلِّهَا قَالَ: عَلَّمَهُ اسْمَ كُلِّ شَيْءٍ حَتَّى عَلَّمَهُ الْقَصْعَةَ وَالْقَصِيعَةَ ...

Waki' bin Jarir reported from Ibn Abbas, concerning the statement of God: He taught to Adam all the names and he said: Teach him the names of everything, even the plate without border, a bowl. (Ad dur al mansur: 1/120)

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَقَالَ آدَمُ: هَذِهِ نَاقَةٌ جَمَلُ بَقَرَةٍ نَعِجَةٌ شَاةُ فَرَسٍ وَهُوَ مِنْ خَلْقِ رَبِّي فَكُلْ شَيْءٍ سَمِيَ آدَمُ فَهُوَ اسْمُهُ إِلَى يَوْمِ الْقِيَامَةِ

He said: "O Adam! Inform them of their names!" Adam said: This is a she-camel; this is a camel; this is a cow; this is a sheep; this is a mutton; this is a horse. They are the creatures of my lord. Everything has Adam named and these names will remain until the day of resurrection. (Ad dur al mansur: 1/128)

عَنِ ابْنِ عَبَّاسٍ: وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلِّهَا عَلَّمَهُ أَسْمَاءَ وَلَدِهِ إِنْسَانًا إِنْسَانًا، وَالْدَّوَابَّ فَقِيلَ هَذَا الْحَمَارُ، هَذَا الْجَمَلُ، هَذَا الْفَرَسُ.

Ibn Abbas said concerning the statement: "And He taught to Adam the names of all things", he taught him the names of his sons, man by man, the names of animals and it was said to him: This is a donkey; this is a camel; this is a horse. (Mukhtasar ibn kathir: 1/51)

عَنِ ابْنِ عَبَّاسٍ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلِّهَا قَالَ: هِيَ هَذِهِ الْأَسْمَاءُ الَّتِي يَتَعَارَفُ بِهَا النَّاسُ: إِنْسَانٌ، وَدَوَابٌّ، وَسَمَاءٌ، وَأَرْضٌ وَسَهْلٌ، وَبَحْرٌ، وَخَيْلٌ، وَحَمَارٌ، وَأَشْبَاهُ ذَلِكَ مِنَ الْأُمَمِ وَغَيْرِهَا.

Ibn Abbas said concerning the statement: "And He taught to Adam the names of all things", and he said: These are the names of people: Men, animals, heaven, earth, plain, sea, horse, donkey or whatever resembles the nations or others. (Mukhtasar ibn kathir: 1/51)

وقال مجاهد وعلم آدم الأسماء كلها: عَلَّمَهُ اسْمَ كُلِّ دَابَّةٍ، وَكُلِّ طَيْرٍ، وَكُلِّ شَيْءٍ.

And Mujahid said concerning the statement: "And He taught to Adam the names of all things", he taught him the names of all animals, birds et everything. (Mukhtasar ibn kathir: 1/51)

If God foreordained not to give the names of these things, why do men, who are weak and mortal, have to mention them? We have:

- ❖ All races that He created;
- ❖ Angels;
- ❖ Art of all things;
- ❖ Bowl;
- ❖ Camel;
- ❖ Cow;
- ❖ Creatures on earth;
- ❖ Crow;

- ❖ Djinn;
- ❖ Earth;
- ❖ Gabriel;
- ❖ Heaven;
- ❖ Horse;
- ❖ Israfil;
- ❖ Men;
- ❖ Michael;
- ❖ Mountain;
- ❖ Mutton;
- ❖ Names of his sons;
- ❖ Names of all things;
- ❖ Names of animals on earth;
- ❖ Names of birds;
- ❖ Names of the category of things;
- ❖ Names of the pigeons;
- ❖ names of things that existed and will exist until the resurrection;
- ❖ Plain;
- ❖ Plates without border;
- ❖ Progeny;
- ❖ Races without categorization;
- ❖ Sea;
- ❖ She-camel;
- ❖ Sheep;
- ❖ Vermins;
- ❖ What resembles the nations.

Is there a new Quran that mentions these names? Is it because God has not completed the revelation, that's why we get so many names? People will not stop running after the books of *tafsir*, to get appropriate explanations! Don't you think so? What explanation do we need? God has no power to say everything?

Let us continue:

Chapter 2, the cow, verse 34:

Correction	Error
وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
And when we said to the angels, " Prostrate before Adam"; so they prostrated , except for Ibliss.	And when we said to the angels, " Prostrate before Adam"; so they prostrated , except for Ibliss.

I don't think it should be like that if you consider الْمَلَائِكَةُ as males and being given that, on other occasions, they were considered as females.

In other verses, the same errors are repeated:

Then we said to the angels, " Prostrate to Adam"; so they prostrated , except for Ibliss. (Chapter 7, the elevated places, verse 11).	ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
And when We said to the angles, " Prostrate to Adam," and they prostrated , except for Ibliss. (Chapter 17, the israelites, verse 61; chapter 18, the cave, verse 50; chapter 20, ta ha, verse 116).	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

Chapter 2, the cow, verse 38:

Correction	Error
فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِ وَلَا هُوَ يَحْزَنُ	فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
Whoever follows my guidance - there will be no fear concerning him , nor will he grieve.	Whoever follows my guidance - there will be no fear concerning them , nor will they grieve.

In this verse, the subject (فَمَنْ) comes before the verb and is in the masculine singular.

Automatically, the verb should agree in the masculine singular (تَبِعَ). But how can the verse be ended in the masculine plural (هُمْ) and (يَحْزَنُونَ)?

There are many instances where we find these mistakes. See for example: **Chapter 2, the cow, verse 112; chapter 6, the cattle, verse 48; chapter 7, the elevated places, verse 35.**

Chapter 2, the cow, verse 48:

Correction	Error
وَلَا تُقْبَلُ مِنْهَا شَفَعَةٌ	وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ
Nor will intercession be accepted from it.	Nor will intercession be accepted from it.

The word شَفَعَةٌ is in the feminine, in addition to ending with a ة, an indicative sign of the feminine. Therefore, the verb with it should be in the feminine. It should be تُقْبَلُ instead of يُقْبَلُ. The word شَفَعَةٌ is the subject here.

Chapter 2, the cow, verse 102:

Correction	Error
وَاتَّبَعُوا مَا يَتْلُو الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ... إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرُوا	وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ... إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرُوا
And they followed what the devils had recited during the reign of Solomon... We are a trial, so do not disbelieve .	And they followed what the devils had recited during the reign of Solomon... We are a trial, so do not disbelieve .

I have already asked this question: Is a noun masculine in the singular form and feminine in the plural form? The word شَيْطَانٌ is masculine when it is singular but when it is plural (الشَّيَاطِينُ), is it feminine, why? The verb in this verse (تَتْلُوا) comes before the subject (الشَّيَاطِينُ). Therefore, تَتْلُوا should be in the masculine singular and it should be يَتْلُو. The ا in the verb is superfluous and it is a sign indicating the plural. Definitely, there is error in this verb.

If the verb تَكْفُرُوا is referring to the people of the book, like the precedent verse (101), then it should be in the masculine plural (تَكْفُرُوا). And also, because the subject, which I think is the people of the book, comes before it. It must agree in gender and number.

Chapter 2, the cow, verse 112:

Correction	Error
بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِ وَلَا هُوَ يَحْزَنُ	بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
Yes, whoever submits his face in Islam to God while being a doer of good, will have his reward with his lord. And no fear will there be concerning him , nor will he grieve .	Yes, whoever submits his face in Islam to God while being a doer of good, will have his reward with his lord. And no fear will there be concerning them , nor will they grieve .

Look at this verse: It begins with the masculine singular (أَسْلَمَ). Throughout the verse, it mentions هُوَ and هُوَ. It says: وَهُوَ, وَجْهَهُ, and أَجْرُهُ in the masculine singular. But it ends with the masculine plural عَلَيْهِمْ and يَحْزَنُونَ. Is this what we call التَّبَغَات. Was this rule established by God himself?

Chapter 2, the cow, verse 121:

Correction	Error
وَمَنْ يَكْفُرْ بِهِ فَهُوَ مِنَ الْخَاسِرِينَ	وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ
And whoever disbelieves in it - it is he who is among the losers .	And whoever disbelieves in it - it is they who are the losers .

The verb يَكْفُرْ is in the masculine singular and it follows the subject or that which resembles the subject (وَمَنْ). Therefore, the remaining verse cannot be in the masculine plural. It makes no sense! It should have been فَهُوَ مِنَ الْخَاسِرِينَ or فَهُوَ الْخَاسِرُ.

However, in **verse 5 of chapter 5, the served table**, the Quran uses the singular itself:

And whoever denies the faith - his work has become worthless, and he , in the hereafter, will be among the losers.	وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ
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This type of error repeats itself and we find that it is being used with the preceding texts which is in the singular.

2/81	بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ
2/114	وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ
2/217	وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمَتٌ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ
2/229	وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ
2/275	وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ

3/82	فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ
3/94	فَمَنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ
4/69	وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ
4/124	وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا
5/44	وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ
5/47	وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ
5/60	مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَوْسَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ
7/8	فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
7/9	وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ
7/37	فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَٰئِكَ يَنَازِلُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ
7/178	مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ
8/37	فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ
9/18	إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ
11/17	أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ
11/18	وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ
17/19	وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا
17/71	فَمَنْ أُوتِيَ كِتَابَهُ يَمِينًا فَأُولَٰئِكَ يَقْرَأُونَ كِتَابَهُمْ
19/60	إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا
20/75	وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ هُمُ الدَّرَجَاتُ الْعُلَىٰ
23/7	فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ
23/102	فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
23/103	وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ
24/52	وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ
25/70	إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

31/6	وَمِنَ النَّاسِ مَن يَشْتَرِي لُحُوثَ لُيْصِلٍ عَنِ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ هُمُ عَذَابُ مُّهِينٍ
39/33	وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَٰئِكَ هُمُ الْمُتَّقُونَ
40/40	مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنشَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
42/41	وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ
45/9	اتَّخَذَهَا هُزُوًا أُولَٰئِكَ هُمُ عَذَابُ مُّهِينٍ
46/32	وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ
70/31	فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

In all these above examples, you will see demonstrative pronouns that indicate something who is far (غَائِب) or absent and is the plural of أُولَٰئِكَ or تَانِكَ, that is أُولَٰئِكَ is preceded by texts in the singular. Is this what we call التَّفَات.

In hundred and forty-five other verses, you will see that it uses precedent texts in the plural. Read the Quran attentively, you will the truth.

Chapter 2, the cow, verse 124:

Correction	Error
وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّتْهَا	وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّتْهُنَّ
And when Abraham was tried by his lord with commands and he fulfilled them .	And when Abraham was tried by his lord with commands and he fulfilled them .

The « commands » in this verse is in the feminine plural and it is a common noun. It is the plural of كَلِمَةٌ. This is to say that the attached pronoun (suffix) for it must be in the feminine singular, which is هَا. I have already pointed out that هُنَّ is used merely for human beings (women). It is not permitted, according to classical Arabic, to use it with other than them.

Chapter 2, the cow, verse 129:

Correction	Error
رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ	رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ
Our lord, send among them a messenger from themselves who will recite to them your verses.	Our lord, send among them a messenger from themselves who will recite to them your verses.

The mistake in this verse, as in many others, is evident. I think that it is more of a printing error than grammatical one. Here is another example of this error.

Chapter 2, the cow, verse 151:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ ءَايَاتِنَا	كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ ءَايَاتِنَا
Just as we have sent among you a messenger from yourselves reciting to you our verses.	Just as we have sent among you a messenger from yourselves reciting to you our verses.

See **chapter 2, the cow, verse 102**, for analysis.

Chapter 2, the cow, verse 260:

Correction	Error
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهَا إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهَا جُزْءًا ثُمَّ ادْعُهَا تَأْتِيكَ سَعِيًّا	قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِيَنَّكَ سَعِيًّا
He said, Take four birds and commit them to yourself. Then put on each hill a portion of them ; then call them - they will come to you in haste.	He said, Take four birds and commit them to yourself. Then put on each hill a portion of them ; then call them - they will come to you in haste.

In this verse, we have the following problems:

1. The word طَيْرٌ means “bird” and it is in the masculine. At times, it is used as a collective noun and in the feminine.
2. هُنَّ is an attached pronoun (suffix) and is in the feminine plural. هُنَّ is used only for women and is not supposed used with other nouns.
3. طَيْرٌ being an animal (bird), we cannot use هُنَّ with it. Instead, we use هَا in the feminine singular. As I said, طَيْرٌ can be masculine or feminine according to dictionary.
4. ادْعُهُنَّ is an error and should be ادْعُهَا if you consider طَيْرٌ as masculine or feminine.
5. The same rule applies to يَأْتِيَنَّكَ and it should be تَأْتِيكَ.

If we suppose that in the beginning of the verse, it considers it as feminine by using feminine form of pronouns, then this final verb is an error manifest.

Chapter 2, the cow, verse 275:

Correction	Error
فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ	فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ
So whoever has received an admonition from his Lord and desists.	So whoever has received an admonition from his Lord and desists.

مَوْعِظَةٌ is a feminine noun in its original form in addition to bearing a as the final letter.

Therefore, جَاءَهُ must be جَاءَتْهُ, thus agreeing with its subject.

In **chapter 16, the bee, verse 125**, it uses the adjective in the feminine for **مَوْعِظَةً**:

Invite to the way of your lord with wisdom
and **good instruction**.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

If we say that **الحَسَنَةِ** is for **بِالْحُكْمَةِ**, then this verse does not make sense for “good wisdom”, I think, does not exist, similar to “bad wisdom”.

This is the end of part one of my subject on grammatical errors in the Quran. It concerns mainly verbs, its conjugations and agreements with the subjects. I have done my best to pinpoint errors concerning Arabic verbs, though I have pinpointed other errors related to other grammatical rules. If you find that I have erred myself, I humbly ask you to correct me. I do not expect you to say that God himself will come and correct me, if I am mistaken. This will make no sense!

If you say that God has his own Arabic grammar (divine rules of grammar), then I will have to ask where we can find it. As far as possible, I have analyzed the texts in light of classical Arabic grammar, compiled by grammarians. Is it possible that these fellows have committed mistakes in their compilations?

No need to tell me, that there are Arabic rhetoric and morphology involved and to be considered. I am sure that these do not allow simple errors to be made in the Quran. Rhetoric means:

- (in writing or speech): the undue use of exaggeration or display, bombast;
- the art or science of all specialized literary uses of language in prose or verse, including the figures of speech;
- the study of the effective use of language;
- the ability to use language effectively;
- the art of prose in general as opposed to verse;
- the art of making persuasive speeches; oratory;
- (in classical oratory) the art of influencing the thought and conduct of an audience;

Morphology means:

- the patterns of word formation in a particular language, including inflection, derivation, and composition;
- the study and description of such patterns;
- the study of the behavior and combination of morphemes.

See you next times for part two!